THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

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First View of Yosemite on Canyon Route

Volume LII.
Number I.

San Francisco, August, 1916

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To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

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Entered at the San Francisco Postoffice as second class matter.

AUGUST CALENDAR.

6—Transfiguration (White).
7th Sunday after Trinity.
13—8th Sunday after Trinity.
20—9th Sunday after Trinity.
24—St. Bartholomew (Red).
27—10th Sunday after Trinity.

TRANSFIGURATION

The Transfiguration with the events which preceded and followed it manifest the three necessary features of the true, strong Christian man or woman: FAITH—WORSHIP—WORK.

Faith is the basis of all practical effort, of all life. It is the foundation of all business, social and national stability, as also of the Christian Church and of each parish and individual Christian.

The disciples before the Transfiguration learned to love and believe in Jesus Christ but it had not chrystallized into a definite faith till Jesus put to them the searching questions: "Whom do men say, Whom do you say that I the Son of man am?" eliciting that glorious confession of St. Peter: "Thou art the Christ, the Son of the Living God" which Jesus declared was the Rock—the Foundation Stone of His Church and consequently the first and necessary characteristic of each member of that Church.

But the outcome of Faith is Worship. After six days Jesus took three of them including Peter up to the mountain top for prayer and as He prayed He was transfigured before them in the glory that was His before His Incarnation, and their faith was confirmed by the glory shining forth from His person, by His conversation with Moses and Elijah and by the voice of the Father from heaven "This is my beloved Son, hear him," or (as St. Peter adds in his second Epistle) "in whom I am well pleased." The impetuous Peter grasping the intended lesson, proposes the building of temples to perpetuate this life of adoration and worship. But the voice from heaven answers: "This is My beloved Son, hear Him," listen to His teaching, follow His plans. Then the vision passes—Jesus alone is left and He leads the way down from the mountain of worship to meet the stern realities of life.

And here they meet with work to do for God. The work of bringing relief to suffering humanity which Jesus assured his other disciples at the foot of the mount could not be accomplished without prayer and self-abnegation.

Thus did Jesus lead His first disciples on to a world of thought and a confession of Faith; up to a world of Worship; and then down to a world of Work; and if we are His true disciples we will round out our lives in these three spheres of activity: Faith, Worship, Work.

These three words characterize three periods of Christianity; three features of the life of the Church and three essentials of the life of the Christian. The Early Centuries developed Doctrine; the Middle Ages elaborated Worship and built Monasteries, Cathedrals and Churches; The Church of today while not neglecting due attention to Faith and Worship is endeavoring to follow in the footsteps of the Master in meeting Social Problems.

Some one has said: "Without confession of Faith devotion becomes fanaticism; without devotion confession of Faith is but a congelation of Dogma; and without Confession of Faith and Worship effort is soon left to the police and public Charitable Organizations."

The true Christian Church and the true Christian man or woman Believes —Worships—Works. The power of his Work lies in his Faith and Worship. His Faith and Worship are barren without Works.

Let us be sure then that we have the groundwork of Faith. St. Peter's confession, "Thou art the Christ, the Son of the Living God," must be ours, not only an intellectual assent but a Living Faith. The time may come when we will be sorely tried and following the trend of modern thought be led into denying the Faith once delivered to the saints. We must stand firmly upon it even to death, if need be, fronting Eternity with a clear Faith—knowing *what* we believe, not what we *think* we believe or *pretend* to believe, but with the few essential truths of the Apostles and Nicene Creeds firmly impressed on our minds and hearts and lives. Christ in us the Hope of Glory.

If we have a definite Faith it will lead to regular heartfelt Worship. Faith *must* find expression in Devotion, Prayer—Communion with Him in Whom we believe and have our being. He will lead and our Faith will impel us to follow to the high mountain of elevating Worship—apart from the world for a time to gain strength and spiritual impetus for conflicts, temptations, trials and work. Faith and Worship are the only true and lasting foundations of Spiritual Life.

But Life is manifested by activity. Science tells us that; so also does religion. "By their fruits shall ye know them." "Not every one who saith unto Me Lord, Lord, but he that doeth the will of My Father who is in heaven." "He shall reward everyone according to his works." What works? All work—Church work and other must be done to the glory of God. All actuated by the same principal as was the great representative and pattern of the human race, of Whom St. Paul said, "He pleased not Himself — He went about doing good."

With these keynotes let us make life worth while—bring it into tune with the Divine Harmony of the life of Jesus Christ. Try to relieve some of those who are crying out by reason of the untoward conditions which come of heredity, sin, environment, and neglect. There is no end of opportunity in every community for work for Christ, visiting the sick, or in prison, bound with the chains of sin or bad habits, opening the eyes of those blind to their spiritual condition, showing them the beauty of the Transfigured Christ, Who would draw them to recognize His true character, to acknowledge Him as the Son of God, to hear His invitation, to come to Him for true happiness and life, and find the expression of that life and happiness in Work in His vineyard.

Less than a year ago we chronicled the consecration of one who was known to many on this coast as Archdeacon Scriven to be Bishop of Columbia, succeeding Bishop Roper, who had been translated to another See. And now we must announce the translation of Bishop Scriven to Paradise on June 20th. On Sunday the 18th, he officiated at the Ordination of the Rev. A. Stackhouse to the priesthood in St. John's Church, Courtenay, and in the evening at a confirmation in the same church, his last service. He rested on Monday remaining to participate in the Jubilee celebration in the mid-week and retired at night to his last sleep for it was found in the morning that the fourth Bishop of Columbia had passed from the rest of earthly sleep to the eternal repose of the faithful departed. The burial was from the Cathedral Church, Victoria, on Friday, June 24th.

The Rev. Adam Armstrong McAlister, Chaplain, U. S. N., Retired, entered into rest at Mare Island in July. He was ordained deacon by Bishop Kip, August 10, 1862, and was at the head of the list of Canonical clergy of the Diocese of California. During his diaconate he served as assistant in St. John's, Marysville, 1862, and Grace, Sacramento, '63-'65. He was ordained to the priesthood in 1865 and was Rector of St. John's, Marysville, from 1866-'72, going to the Church of the Ascension, Vallejo, in 1873, when he was appointed Navy Chaplain and served at the Mare Island Station and on various ships, retiring in 1903 after 30 years' service. He continued to reside in Vallejo up to the time of his last sickness. His decease leaves the Rev. Douglass O. Kelley at the head of the clergy list though ordained ten years after Mr. McAlister, in 1872.

TO ROBERT TOLMIE,

Professor of Music.

High Priest of Music! Tribute would I pay,
Not only to thy teaching, but to thee,
Whose lofty spirit leadeth me to pray
That I be cleansed from baser things, and see
The beauty and the glory of an art
Which surely must of heaven be a part.
Thy quiet home a temple is to me,
Where ill thoughts die and purer ones are born;
Where ideals, long forgotten, are revived,
And bring a flash of splendor, like the dawn.
Where life becomes a path of highest aim
With little thought of money, or of fame.
Oh, mayest thou be given length of days
And blessing on this noble work of thine—
The work of lifting men from sordid things
To unscaled heights of harmony divine!
And may thy pupils tread where thou hast trod,
That they may teach the world to think of God.

MARIAN TAYLOR.

"SOMEWHERE IN FRANCE"

A lonely girl in peasant dress,
With sabots on her feet,
Turns weeping from a grave that lies
Beyond the village street.
She presses to her stricken heart
A gorgeous, crimson rose—
Ah, where her lover fell last year
That blood-red flower grows.

—Marian Taylor.

HOSPITAL HOSPITALITY.

V.

In completing this series of something of the nature of a patient's "bread-and-butter-letters" to the St. Luke's Hospital, San Francisco, which was his host and which has given him some idea of the welcome hospitality of the up-to-date modern hospitals in general, the last words naturally try to bespeak the interest of every reader—if any reader has read as far as this!

Attending physicians and surgeons who are held in honor in their profession and in the community are doing their skilful and generous and self-effacing part. The members of the House Staff live in the atmosphere of compelling efficiency and like the newest member of the Nurses' Training School are encouraged in a spirit of thorough attention to the duty in hand. The Directors and the Women's Board feel the zest of the new buildings and new life of the Hospital and are giving their time and their means to promote its interests "in aid of humanity," to quote the happy phrasing on the memorial tablet of the new Hospital.

To quote a maxim from an Eastern hospital: "No place in it is clean which can be made cleaner."

The Prospectus announces from the Directors, in the following paragraphs, some of their hopes for extending the beneficent scope of the Hospital:

"The Directors desire especially to bring St. Luke's Hospital to the notice of patients from a distance who may desire special treatment from surgeons or physicians in the city. Such persons can be accommodated as in a hotel, yet have the care and comfort of a home, and have their own physicians and nurses if desired.

"St. Luke's Hospital cares for three classes of patients: In the first class are those who are able to pay the hospital charge for board, nursing and medicines, but are unable to pay for the services of a physician or surgeon; in such cases medical attendance is furnished by the Hospital. The second class consists of private patients who select their own physicians or surgeons (who may be members of the attending staff or not), and who come to the Hospital for the accommodations it affords. The third class is composed of those who are unable to pay anything to the Hospital; and are admitted to the free beds."

And now how can our Church people and any who may wish to share in this twenty-four hours of every day unceasing hospitality to every one the Hospital can aid, prove the wish by their deeds?

First, those who have means can help it by gifts and by legacies. Let them visit it and familiarize themselves with its workings and learn of its especial opportunities for keeping up with progressive healing art and science, by the provision of special funds for apparatus and endowments. Read carefully also each Annual Report as it comes out with its record and forecasts, as for example pages 32 and 33 of the Forty-fourth Annual Report. Reports will be sent upon application to the office of the Hospital. The following as to endowments and Forms of Bequest may well be quoted here from the Hospital Report:

"St. Luke's has been most magnificently endowed with buildings and grounds but most sadly needs endowments for the free treatment of patients in order to accomplish more of the charity work for which the Hospital was founded and which it is called upon to do in ever increasing amounts. The sum of fifteen thousand dollars will endow a bed in the wards in perpetuity. Thirty thousand dollars endows a private room bed in perpetuity.

"A careful estimate has been made, and the income from these endowments provides for the beds being occupied every day of the year.

"Endowments of any amount will be gladly received and service will be rendered yearly to the extent of the earning capacity of the amount donated and in strict conformity with the wishes of the donors.

"Each one thousand dollars at 5% interest will provide $50.00 worth of free care each year.

"Patients occupying any endowed or partly endowed beds, do so with the understanding that they are to be treated by the members of the Visiting Staff of the Hospital."

FORM OF BEQUEST OF PERSONAL PROPERTY.

I give and bequeath unto "St. Luke's Hospital," a corporation existing under the laws of the State of California, the sum of.....Dollars, to be applied to the use of said corporation.

FORM OF DEVISE OF REAL ESTATE.

I give and bequeath unto "St. Luke's Hospital," a corporation existing under the laws of the State of California, for its corporate purposes, all [here insert description of property].

Together with all the appurtenances, tenements, and hereditaments thereunto belonging or in any wise appertaining. To have and to hold the same unto the said corporation, its successors and assigns forever.

Copies of this are sent to many of our legal gentlemen who are consulted by their clients as to provisions in their wills for philanthropic and charitable purposes.

Second, Will not our clergy especially try to interest their congregations in the work and opportunities of the Hospital which every year welcomes to its treatment not a few of our Church workers and Church people? There is an excellent occasion for this on the Sunday before St. Luke's Day each year, the date commended by Resolution of the Convention of the Diocese of California for Offerings for St. Luke's Hospital. In the past if we have not been without tendencies to indifference to this, and, to the temptation to "talk down" the Hospital, let us see now how well we can "talk it up."

Third, If this patient's experience can count for anything no one need under the advice of the physician hesitate to commit his physical ailments, or even his suspicion that he has them, to a modern hospital diagnosis and treatment. It is like taking the delicate mechanism of your watch to the expert watch maker. The time may come when the intelligent man or woman will have the dread of *not doing* rather than that now so often formidable dread of doing it, in the wholesome change which is come over the way of looking at hospitals. And so with profound gratitude to Almighty God and His Blessed Son, Jesus Christ, Who is the Great Physician and "a very present help in trouble" to every patient, who trusts in Him on the sick bed and in the operating room, and in glad recognition of the wonderful skill of surgeon and physician and nurse, may close this endeavor to pay tribute to all that welcome and welfaring to body, mind and spirit in our institution, which so well justifies the name of St. Luke the Beloved Physician in its Hospital Hospitality.

WILLIAM F. NICHOLS.

YOSEMITE.

The editor and his wife had the great pleasure of spending two weeks in July in that wonderland—the Yosemite Valley. Words cannot describe the feelings that arise as one gets his first view of that glorious vista of massive towering rocks—through which courses the beautiful, swiftly-flowing Merced River, fed by the many waterfalls and streams that emanate from the snow-clad peaks of the high Sierras.

Mr. W. A. Croffut of Washington, D. C., thus gives vent to his feelings:

O words, how poor, and vain, and weak,
When of the masterpiece we speak,
Of emerald vale and starry peak,—
Thy glories, grand Yosemite!

What know we of the times remote,
When on Azoic seas afloat
Great Nature sailed her granite boat,
And dreamt about Yosemite;

When demon thrones were upward hurled,
And fiery flags were high unfurled
From bastions of a ruined world,
Beneath thy gulf, Yosemite;

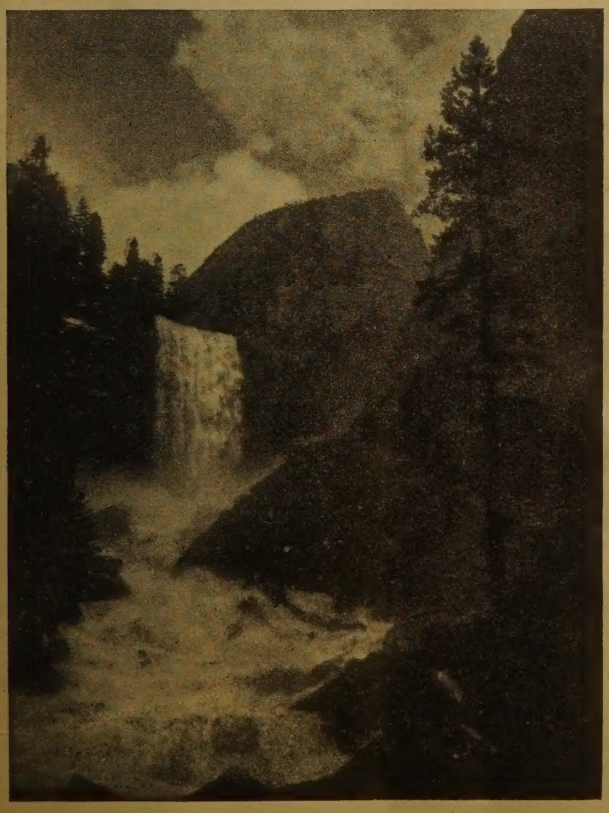
When Vulcan, tired of labors tame,
Lighted his furious forge of flame,
And smote young Terra's molten frame,
And fashioned wild Yosemite?

We only know this Titian's home
Of ribboned fall and purple dome
Is crystal of the primal foam
That bathed thy beach, Yosemite.

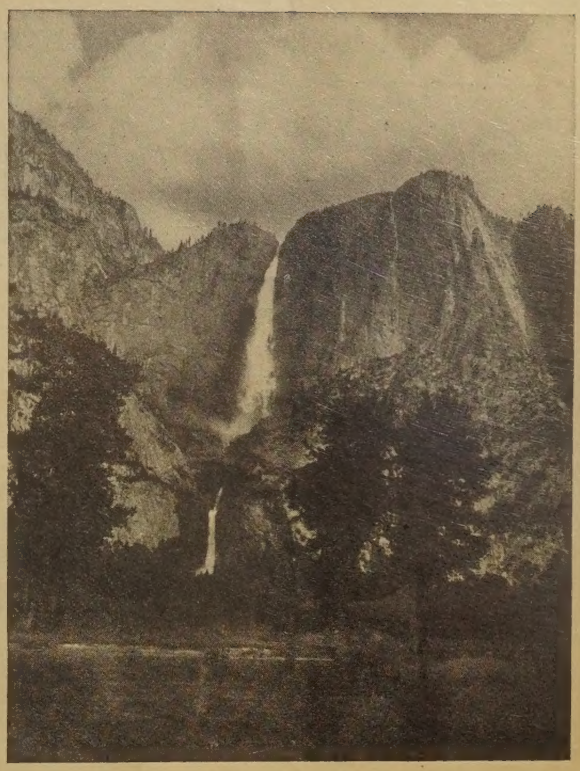
Fair jewel,—gold, and red and brown,
In splendor shining softly down,
The Kohinoor of Nature's crown,—
Magnificent Yosemite

Though discovered in 1851 by the Mariposa Battalion of United States Troops, detailed to subdue the troublesome Yosemite Indians, it was not till 1855 that the first tourist party visited the valley, led by Mr. J. M. Hutchins, who was accompanied by Thomas Ayres, the artist, Walter Millard and Alexander Stair.

Mr. Hutchins then wrote the first authentic description of this "Valley of the Grizzly Bear," which attracted scientists and other lovers of nature. For many years the entrance was by way of Raymond and a long drive by six-horse stage by way of Wawona and Mariposa Big Trees, a harder and more



Vernal Falls and Rapids



Yosemite Falls

expensive trip than that of recent years by way of Merced and the Yosemite Valley Railroad which follows the Merced River to El Portal.

From this point two routes are open to the tourist. The more direct route in large auto touring cars carrying twenty or more passengers for fifteen miles along the Merced River—or a comfortable ride of thirty-five miles in a Pierce-Arrow seven-passenger car over the Triangle Route through the Tuolumne Big Trees—passing through the "Dead Giant," 105 feet in circumference, and thence on the government road entering the Valley over Oak Flat road.

And here, though many wonderful things have met our gaze, we are spellbound as the towery cliffs loom up on either side and in quick succession we pass El Capitan, Three Brothers, Yosemite Falls and Point, Royal Arches and North Dome in the North Wall and Bridal Veil Falls, Cathedral Rocks and Spires, Three Graces, Sentinel Rock and Glacier Point, in South Wall, and here we reach our destination—Camp Curry—at the foot of Glacier Point towering 3200 feet above. There are other camps which we passed on the way in, but Camp Curry is the most popular and populous of them all. It is the best location for a camp, not only on account of its surroundings but it is also a mile nearer the most frequented trails. For eighteen years Mr. David A. Curry has developed this comfortable Camp, caring for an annually increasing number of guests.

Last year 11,715 were in camp, and this year nearly 8000 have already enjoyed its hospitality. Nine hundred were there during the fortnight and the writer had the unique privilege of preaching to over seven hundred on a Sunday evening in an amphitheatre whose walls were over three thousand feet high. Each night there is an entertainment around the campfire.

Space will not admit of an account of the trail trips which we took to Falls and Peaks, and of the grand panorama which met our gaze from Glacier Point, Sentinel Dome and Eagle Peak, 7200 to 8100 feet above sea level.

Thou hast earth's utmost beauty, mighty gem
Of ice-wrought granite from the hand of God!
And never man thy purple deeps have trod,
But he hath felt the awe that mantles them.

Thou art the loveliest poem of nature,—thou
Art music, mystery and magnitude!
No eye e'er thy majestic glory viewed,
But wept and caused the hushed soul to bow.

—*Herman Scheffauer.*

We would advise anyone interested to send to Mr. D. J. Foley, Yosemite, Cal., for his Yosemite Guide (50 cents), a most complete little Hand Book which should be carefully read before going to the Valley. By his courtesy we are able to print several of the views and verses from the book.

Diocese of California

Grace Cathedral

Order of Services.

SUNDAYS:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (Grace Chapel).
11:00 a. m.—Morning Prayer with Sermon.
11:00 a. m.—Holy Communion with Sermon (First Sunday).
12:15 p. m.—Holy Communion (Other Sundays).
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong with Address.
WEDNESDAYS: & SAINTS' DAYS:
10:00 a. m.—Holy Communion.

The Rev. Charles Hitchcock is taking duty at Point Richmond.

During the absence of the Rev. Alexander Allen in the East, the Rev. Bayard H. Jones will officiate at St. Paul's, Oakland.

The Rev. William Therrel Holt, Rector of Trinity Church, Sonoma, was married July 20th to Miss Helene Clewe by the Rev. W. H. Cambridge.

The Rev. John D. Elkins of the Diocese of Sydney has been licensed to officiate in California and is taking temporary duty at Los Altos.

The Bishop and Mrs. Nichols and Miss Margaret left the city for Yellowstone Park on Monday, July 31st. During his absence urgent matters may be addressed to his secretary, Rev. W. M. Bours.

The Rev. Thos. J. Williams, rector of St. Paul's Church, Oregon City, Ore., and Mrs. Williams spent their vacation in San Francisco where they were formerly identified with the Chinese Mission.

Mr. and Mrs. Louis F. Monteagle have been warmly welcomed home after an extensive trip in the East. Mrs. Monteagle as president of the Diocesan Branch of the Woman's Auxiliary, addressed the meeting of the Chicago Auxiliary and attended the Cambridge Summer School lectures and found many old friends at those and other points they visited.

On Thursday, July 13th, the Rev. Charles P. Deems was instituted as Chaplain and Superintendent of the San Francisco Seamen's Institute and made an address well confirming the impression of his singular competency for the position he has made upon all who have met him. With his wide experience in the New York Seamen's Institute and elsewhere and vision, combined with a careful scrutiny of conditions as he finds them, his chivalric response in coming to the challenge of problems and difficulties to be met is most auspicious for the future work among the seamen of this port, not to say on the Coast. Besides the Bishop, who held the service in the Chapel and made an address of welcome, Archdeacon Emery took part in the service and made an address, and Mr. John Lawson, Chairman of the Institute Committee also welcomed Mr. Deems. Several of the clergy and a number of other friends were in the congregation.

San Francisco, Cal., July 20, 1916.

To the Clergy of the
Diocese of California:

At the regular meeting of the Board of Missions held July 19, 1916, the Treasurer reported that the apportionment to this Diocese to General Missions for the year ending September 30, 1916, is $13,756, and that at this date the entire amount received by him, and remitted to New York, is $3893—a very much less sum than of the corresponding date of last year. The Treasurer's report shows a number of parishes that neither from Church, Sunday School or Auxiliary have made any contribution whatever, and a still larger number where the amount forwarded is an insignificant part of the amount of the apportionment.

At the May meeting, in response to the appeal presented by your representative from this Province, the Board in New York increased the appropriation for our Racial Work 33⅓ per cent, and made a new appropriation for Bishop Sanford's work of $700,—these two being nearly one-tenth of the total amount of new appropriations for the coming fiscal year. In view of this fact, of the urgent needs of the Board, of the strict economy exercised in the appropriations for the coming year as shown by the action last May, we feel that every parish and mission in the Diocese should make a special effort during the next ten weeks to meet its apportionment in full.

Last year we were credited with $8,490.13. It was the year of the Exposition when Church attendance materially decreased. A concerted effort, even in the short time that is left, should enable us to make a better showing for this year. Will you not do all in your power to have your parish meet its apportionment?

W. F. NICHOLS,
President.
JOHN A. EMERY,
Secretary.

Issued at the request of The Board of Missions.

The Rev. D. C. Gardner is a member of the Military Training Camp at Monterey, duly arrayed in the prescribed uniform, and is also to act as chaplain of the provisional regiment. With the cordial support of General Sibert, commanding officer, Dean Gardner is arranging for Sunday services during the period of the encampment.

The site of the old Diocesan House, at 731 California Street, east of Stockton, has recently been sold by the Corporation of the Diocese to the Metropolitan Life Insurance Company for $7,000 cash, and duly transferred. This money is to be held and invested by the Corporation, and known as "The Diocesan House Fund," and the income therefrom applied upon the expense and upkeep of the present temporary Diocesan House on the Cathedral grounds. The principal of the fund is to be held intact, to be applied toward the erection, in due time, of a permanent Diocesan or Chapter House on the Cathedral grounds.

The Annual Meeting of the Girls' Friendly Society in the Diocese of California, was held June 16 and 17 in San Francisco, beginning with a supper for associates and members in the Cathedral Guild Hall, and afterwards all adjourned to the Cathedral Crypt, where service was read by Dean J. Wilmer Gresham, and a very helpful address on the principles of the Girls' Friendly Society was given by the Rev. Edward L. Parsons, of St. Mark's Church, Berkeley.

The following day, June 17th, the Diocesan Council and Associates met in the Guild Hall for the reading of reports and election of officers. Through the efficient work of the Extension Secretary, Mrs. Weston, the three Branches of a year ago have now become fourteen, and all who are interested in this important branch of the Church's work feel that hands are being outstretched on all sides to welcome what this Society has to offer, if leaders will only come forward to carry its message.

The third annual celebration of the landing of Sir Francis Drake on the coast of California was held at Drake's Bay, Sunday, June 25, 1916, at 2 p. m.

On the top of the cliff overlooking the great crescent bay, the Rev. Irving Spencer read the Prayer Book service as Drake's Chaplain, Rev. Francis Flatcher, had read it on that very spot 337 years before.

And Father Spencer said that the very words of the psalm he had just read—"They that go down to the sea in ships: and occupy their business in great waters; Those men see the works of the Lord, and His wonders in the deep"—were especially appropriate for Drake Day. We were glad to pay a tribute to the great sailor who kept Christ on his ship and brought our glorious Church to California.

A letter was read from Bishop Nichols expressing his regret at not being able to attend the service.

The British Consul-General, Mr. Carnegie Ross, then helped in setting up the big redwood post which was to be a historic representation of the post set up by Drake before he sailed away. This new post has a brass plate with the inscription—Commemorating the arrival of Sir Francis Drake, June 17, 1579. Mr. Ross read from the Chronicle of Francis Fletcher, Chaplain of the Golden Hinde.

Francis Fletcher writes: "Before we went from thence, our generall caused to be set up a monument of our being there namely, a plate of brasse fast nailed to a great and firme poste, where on is engraved—the day and yeare of our arrivall there—together with her highnesse picture and armes in a piece of six pence English monie shewing itself by a hole made of purpose through the plate."

The Consul-General said that he was very glad to see the bay into which his famous countryman had sailed when he discovered California. "Drake," he added, "bravely stood for that freedom, that great enterprise that was found in California."

The service closed with all gathering round the big post and singing the song of Drake's Drum, "The drum that beats to arl the winds that blow."

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DE SPIRITIBUS.

Rev. Upton H. Gibbs.

III.

The Octagon Room.

For a minute or two, when the dean had finished, no one spoke, and then Presbyter Viator broke in with: "I know Riseholme very well and its glorious minster, which crowns the summit of a steep hill, rising abruptly in the midst of fen country. I recall my first visit to the place, as the train ran around the base of the hill, just before entering the station, I happened to look up, and was most impressed by the sight of the cathedral towering over my head. I said to myself, 'I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord.'

"The town itself is most interesting and in the Close surrounding the Minster are the official residences of the Cathedral clergy. Some of these are almost ancient. The Bishop's palace though modern, stands in the same grounds, as the ruins of its predecessor, which dates back almost as far as the Cathedral. The Chancery is perhaps the oldest of these houses, for though modernized and rebuilt, much of the original structure has been retained. It is a long, rather low building, flush with the pavement in front, but having a spacious garden, at the back, enclosed with a high stone wall, in which are remains of Roman origin, for Riseholme at one time was a Roman camp.

"The front of the house is plain, but possessing a most exquisite example of an oriel window, which immediately attracts the attention. This is in the drawing room, a long room panelled in ancient oak. It opens into a corridor, which runs the whole length of the house, on the opposite side of which are bedrooms. Adjoining the drawing room is the music room, which is separated from the former by sliding doors, so that the two rooms can be thrown into one. The corridor at its north end, opens into a very peculiar room, being octagonal in shape and beautifully panelled in oak, both on its walls and ceiling. There is a story in connection with it, which is most interesting, for until a few years ago, no one knew that there was such a room.

"Many queer reports were current about the house, which gave it the reputation of being haunted. Bells were rung at night, footfalls sounded along the passages, startling the occupants of the bedrooms. A person mounting the winding stairway from the basement to the floor above, would often hear the rustle as of a silk dress ahead. The wife of the former chancellor used to relate the following incidents:

" 'I was laid up one Sunday with a very severe cold, so did not go to church. I was lying on the sofa in the drawing room dressed in a silk wrapper, when, about noon, the cook, who with a maid, were the only others in the house, rushed in exclaiming, "Why, mistress, how could you be so foolish as to go down those drafty stairs to the kitchen hall? You will surely catch your death of cold!" I replied, "Why, what do you mean? I have not left the room since eleven o'clock." "Why ma'am, Anne and I both heard you coming down the steps as we were in the kitchen, then you turned back, and I followed you up, and could hear distinctly the rustle of your dress."

" 'Another time, my husband was taken ill during the service, and so came home; as he opened the front door he heard the rustle of silk.'

"So the ghost was supposed to be that of a lady, but, while heard, had never been seen. Who she was, no one knew. But the footfalls along the passages were too heavy for those of a woman.

"Various explanations were suggested; the rustle was said to be the wind whistling along the passages; rats in the walls might be the cause of other noises and so on. But not everything could thus be accounted for, as for instance, a person alone in the library would often become conscious of a presence in the room, though there was no one visible.

"The chancellor being the legal advisor to the Bishop, dean and Cathedral chapter, looked after the diocesan properties. A few years ago, important litigation was being carried on, involving lands and endowments of the Cathedral. Certain papers and deeds were missing, which it was highly necessary to produce. During the commonwealth period, the Cathedral archives had been looted, and many old title deeds and records, destroyed or lost. It was hoped that those wanted might be found. The Chancellor instituted a vigorous search but to no avail.

"One night he was sitting up late in the library, looking through some old volumes and records, to see if he could discover a clue. It must have been nearly midnight, when he happened to look up, for the feeling came over him, that he was not alone. As he did so, he perceived a man standing by a bookcase at the corner of the room at his back, where some old folios were stored. The man or figure was evidently an ecclesiastic, being dressed in a silk cassock and doctor's gown, and wearing a Canterbury cap. The Chancellor recognized a resemblance to the portrait of a predecessor, who had held office during the latter part of the reign of Charles I.

"As he gazed at the figure, it put its hands on a certain volume, beckoned to Chancellor and then disappeared. The Chancellor though startled, was not frightened, and went to the shelf and took down the volume. As he opened it, a paper fell out, on which was the rough plan of the second floor of the house. He examined this carefully and noticed that a room at the end of the passage was marked with a cross. This surprised him, as there was no room at this end, but only a wall. He turned the paper over, and noticed some writing. This was difficult at first to decipher, but with the help of a magnifying glass he made out the statement that for safe keeping, 'in these troublesome times,' certain valuables had been stored in this room, and its door and windows bricked up.

"The next morning, he interviewed the Dean and members of the Chapter, and it was agreed that search for the room should be made. Masons accordingly were summoned, and the wall at the end of the hall opened, when a door was disclosed. It did not take long to tear down the rest of the wall, and force open the door. They found on the floor, a number of iron chests, which were filled with communion plate, costly vestments, service books, and jewelled ornaments. Two of the chests were filled with parchment deeds and records, among which were found the missing papers, to establish their case.

"The room was restored, the windows opened, the beautiful panelling repolished, and fitted up again for what had been its original use, that of an oratory.

"I learned the above particulars from the present Chancellor, who is the immediate successor to the one who saw the ghost. I asked him if it had been seen again, or had it been laid? He replied that it had not reappeared, and that the footfalls had ceased along the passage, but the rustle of a silk dress as well as other uncanny sounds were still heard at times. These, however, he was inclined to attribute to natural rather than supernatural causes."

IV.

An Episcopal Ghost.

"I am very much interested and confess to a fondness for ghost stories," observed the Bishop. "And now let me see what I can do in this line.

"At the last Lambeth Conference I met the Bishop of Leinster, who told me about a remarkable experience which happened to him some years previously.

"Before he became its Bishop, he was one of the canons of the Cathedral. An ardent antiquary, he thoroughly explored the whole building, and few knew it as well as he, not only in regard to its architecture, but its whole history. One night when in residence, he felt an overwhelming impulse to go to the Cathedral.

"At first, he demurred as it was late, but something seemed to urge him to go, so he yielded and crossing the close, entered by the door of the Dean's vestry. This is a spacious room and the moonlight streaming in through the large windows made everything clearly visible in it, without further light. To his surprise and amazement someone was standing at the further end, by the door opening into the east transept. Looking more closely the Canon perceived it was a man apparently vested in cassock, Bishop's rochet and cape, who was looking at him very intently and beseechingly, as if he desired to speak but could not. So the Canon demanded, 'Who are you, and what do you here? In the name of God, speak.'

" 'Thank God,' came the reply, 'at last I may open my lips. Listen to me, and I will do you no harm. Formerly, I was Bishop of this Cathedral. During the reign of Henry VIII, I held the same canonry as you. As I refused to take the oath of Supremacy, I incurred that monarch's enmity, to escape which I fled to France, where I remained until the accession of Mary Tudor. This see was then vacant, and the Holy Father, to reward my loyalty to him, promoted me to it. To show my gratitude, I was most zealous, in extirpating the heresy of the reformers. Like Saul of Tarsus I haled both men and women to prison, judgment and condemnation. In my mistaken zeal, I knew no mercy. One of them was my own familiar friend, with whom I had grown up in boyhood. But I recognized no claims of friendship and affection.

" 'As he was being bound to the stake, feeling some compunction, I implored him to renounce his errors. But he remained firm in his refusal, and seemingly endowed with prophetic vision, predicted the ultimate triumph of the reforming party, and that I should shortly appear with him, before the judgment seat of God, to the bar of which he summoned me.

" 'All this came to pass. A week from the day of his death, I was fatally stricken. My punishment is, that I can find no rest until I have confessed my sin in shutting up my bowels of compassion, and giving way to ruthlessness and cruelty. Four times a year, I have been permitted to revisit this place, in order to find one to whom I can confess, but never until now have I been successful; for, until I was first addressed

my lips were sealed. Those who saw me, fled at my approach, so I have waited long for relief. Today is the anniversary of my death, and I pray you, as you hope for mercy from our God, not to refuse my request.'

"The Canon was much moved and gladly consented. He said he would never forget the joy and relief on the face of the spirit, when absolution had finally been pronounced. In expressing thanks to and bidding the Canon farewell, the spirit said, 'I am permitted to reveal that as you have succeeded me as Canon so you will be my successor as Bishop. Remember my fate and take warning. "Be so merciful that you be not too remiss; so minister discipline that you forget not mercy." ' "

FROM THE PULPIT, TOO!

One of our sedate and sterling preachers not a hundred miles from San Francisco certainly made an impression on some of his hearers of which he was sublimely unconscious a few Sundays since. In enforcing one of the lessons of his sermon the preacher used an illustration from the persistence of the Duke of Wellington in searching for the shallows of a stream he found it necessary for his army to cross until he hit upon the place practicable for the fording. Then pausing for the full effect of his climax—and it was certainly effective—he said: my brethren, wherever we look in human life we can see Fords!

JERUSALEM AND THE EAST MISSION.

Good Friday Offerings from the Province of the Pacific:

By Diocese of California	$128.92
By Diocese of Los Angeles	453.43
By Diocese of Sacramento	4.50
By Diocese of Oregon	23.18
By Diocese of East Oregon	10.00
By Diocese of Nevada	32.60
By Diocese of Alaska	3.00
	$655.63

Olympia, Arizona, Honolulu, Idaho, San Joaquin, Utah, the Philippines, and Spokane reported nothing to the General Secretary and Treasurer.

Several conclusions may be drawn from the above.

The whole American Church made offerings to the amount of (in 1916) $3,548.71. An *increase* of $273.32 over 1915. Province Eighth fell *short of* 1915 by $15.23.

Province Eighth gave 18¾ per cent of the whole. Diocese of Los Angeles gave 13 per cent of the whole.

HENDERSON JUDD,
Honorable Secretary Province 8.
July 27, 1916.

THE BOARD OF MISSIONS

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DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

The first session of the Oregon Summer School for Clergy was held at St. Helen's Hall, Portland, from June 27th to June 30th. Twenty-eight of the clergy from the Dioceses of Oregon and Olympia were enrolled—an exceptional showing, in view of the coast country distances. The clergy were in residence at St. Helen's Hall during the entire session. The lectures were held in the new kindergarten building, where the refectory was also established, and the gymnasium was fitted up for a dormitory for the clergy.

Bishop Sumner gave the address of welcome Tuesday evening, June 27th.

Dr. H. H. Gowen of Seattle followed with a lecture on "The Psalter." With rare beauty and power of diction he revealed the local color of the Psalms, their force of spontaniety and their intense spiritual glow. He also classified them, and showed how they had been marred by glosses and how it is necessary to turn to the Septuagint for the purer text. He advocated recovery of the use of the psalms as introits to the Holy Communion; deplored the tendency to give up part of the Psalter and depend on selections, and pointed out how the psalms have blended the devotional life of the two dispensations into one, represented by twenty-four elders instead of twelve, and giving us fellowship with people of all ages.

Equally illuminating and scholarly were Dr. Gowen's lectures on: "The Apocrypha" and "Prayer Book Revision." He powerfully portrayed the conditions that produced the Apocrypha, delineated the Messianic character of some of the books, and stressed the right of several to a place in the canon. In this period, he said, Judah was beginning to learn its sacrificial destiny, preparatory to becoming the missionary to all the nations. In discussing Prayer Book revision, Dr. Gowen cautioned against the inclination to make room for the man of the street at the expense of fellowship with the past, thus leaving less room for God. Service to God, he said, reacts on service to man. However, he maintained, care should be taken not to neglect the geographical interests of the present. He advocated more definite rubrics in certain parts, and held that room for retracal should come before all other questions.

Dr. Francis J. Hall of New York delivered five lectures, sequential in form, the subjects being: "The Incarnation and the Sacramental Principle," "Redemption," "The Mystical Body," "Sacramental Grace," and "Eschatology and Modern Science." His presence, as well as his wonderful scholarship, was greatly appreciated, as it involved a trip across the continent and assured in advance a great measure of prominence to the school. His audience, which included six of his former pupils in the Western Theological Seminary, Chicago, among them Bishop Sumner, found his lectures most intellectually and spiritually stimulating. Nothing having to do with the doctrines of the Church, that could compare with these lectures, has ever been heard in Portland.

On Friday evening, after the close of the session, Dr. Hall addressed a large open meeting in the central library, on the subject, "The Road to Unity." Friendliness, love of God, desire for the truth and stress, not on what one doesn't believe, but on what one does believe were principles set forth by him. His address attracted widespread attention in the city, and many people from other religious bodies were present, and all who heard them were impressed by his fair and masterly presentation of facts and his hopeful view of eventual Christian unity.

Bishop Page of Spokane gave two splendid lectures on "Sunday School Methods," setting forth the results of his large experience in Summer School work and replete with pointed suggestions. With great effectiveness he presented and developed two principles—impression requires expression, and "we learn by doing." Sunday School workers in addition to the clergy were present and all carried away with them a large amount of information and a heightened interest in the work.

The business meeting was held Thursday afternoon. The Rev. Thos. Jenkins and the Rev. John D. Rice of Portland were re-elected members of the Summer School Committee, and the Rev. E. B. Collier of Vancouver, Wash., elected. It was decided to make Portland the permanent headquarters of the school. Bishop Page of Spokane announced his intention of organizing a similar school in Spokane next year. It was announced that Dr. Gowen had consented to serve on the faculty of the next session of the Oregon School, and would give three lectures, one being on "The Book of the Revelation."

Great satisfaction is felt over the success of the initial session of the Oregon Summer School for Clergy. It was fortunate in having the benefit of the experience of the Rev. Thos. Jenkins, rector of St. David's, Portland, and for several years organizer of the Gambier Summer School. The enthusiastic interest and support of Bishop Summer were also largely responsible for its success. To the Sisters of St. John, Baptist, who tendered the use of St. Helen's Hall, a hearty vote of thanks was tendered.

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland. D.D., Bishop.

Pastoral Letter from the Bishop.

SACRAMENTO, CAL., July 18, 1916.

Beloved Brethren in Christ:

You will be interested to learn of the welfare and progress of our Indian Mission work. On Friday, July 7th, accompanied by Rev. John T. Shurtleff, I arrived at Orleans in Humboldt County, after a motor trip of 104 miles from Eureka, through the dense forests and over lofty mountains. We were received and welcomed by Rev. John E. Shea and Mrs. Shea, and hospitably entertained for several days. Services were held Saturday night, Sunday morning, Sunday evening, Monday night, all being largely attended by the Indians and other people of the Klamath. It was good to note the splendid work of our missionaries, and to perceive the love with which they are regarded. On Sunday, July 9th, I consecrated the new, graceful edifice, popularly called the "Parcels Post Church," because most of the materials which compose it had been brought over the mountains by parcels post. We called it "The Church of the Holy Spirit." The instrument of

donation was presented and signed by P. L. Young (English), L. P. Young (American), H. C. Chester (half Indian), Sandy Bar Bob (full blood), Fanny Bacon (full blood), Peter McClellan (half Indian). The confirmation of eleven persons of Indian blood was a wonderful scene, the people crowding the Church and seated even upon the kneeling benches. This is the first confirmation ever held among these Indians. At one service I baptized three, one being Indian Fannie, 82 years old, the aged woman who gave us the land on which to build the Church. I feel that the four years faithful service of Rev. J. E. Shea and Mrs. Shea has been crowned with glory to God and the extension of the Church, and that you will be glad to get this word from me as I return from the field.

Also, I rejoice to inform you that a sufficient sum of money ($4500) has been deposited with the Treasurer of the Diocese to secure the services of an Archdeacon for over two years, through the liberality of some Eastern friends. Rev. J. T. Shurtleff has accepted appointment to the office, subject to confirmation by the Board of Missions. He plans to begin his new duties about September 1st. Mr. Shurtleff's promotion to this high office is the natural result of his long and valuable services to the Diocese. He is the senior Presbyter of the Diocese, covering in his ministry the Episcopates of Bishop Wingfield and myself. He is well known to clergy and laity, respected and beloved in every part of the field. His high character, unusual executive ability, missionary zeal and other qualities will make him an ideal Archdeacon. I ask for him your prayers and hearty co-operation. He will supervise under the Bishop the missionary work of the Diocese, care for the temporalities of the Church, lead in the effort to raise money for the needs of the Diocese—in a word, be the Bishop's Adjutant in carrying forward the Kingdom of Christ. Let us all take new courage at this appointment. There is much for us to do; apportionments to be raised, the Pension system to install, endowments to be strengthened and deficiencies met. In all these matters we will now have a qualified leader, able to give us his full time and service.

Praying for God's blessing on you all, I am,

Faithfully your Bishop,

WM. HALL MORELAND.

MISSIONARY DISTRICT OF NEVADA.

THE RT. REV. G. C. HUNTING, D. D.

Bishop Hunting's Long Tour.

Bishop Hunting has been making a missionary trip through the northern part of the State since the first of July. He is traveling with Mrs. Hunting in his automobile, and has visited many communities where there has never been a service of the Church or a visit from a clergyman. This part of the State is far removed from the railroad, and the communities are scattered and scantily populated. The Bishop reports having found two communicants at one place. McDermitt, one of the places in which service was held, is on the border line between Nevada and Oregon, and is the center of a community of Indians for whom no religious work has ever been done. Here is one of those open doors before which the Church stands, and one wonders whether there will be an effort to enter it before it is closed by some other religious body which grasps the opportunity.

Building Begun at Winnemucca.

On July first, ground was broken for the new Parish Hall and Rectory for the Mission of St. Mary the Virgin, at Winnemucca. It will be a two-story building, the first floor, or basement, being the Hall. There will be a stage 12 x 12 feet, dressing rooms, a guild room, a kitchen, and an auditorium seating 150 people which will be finished with a maple floor. The residence for the Vicar, Rev. Ross Turman, and his family, will be on the upper floor, consisting of seven ample rooms, with closet and storage room in the attic. The cost of this building will be about $4500.00. The Church is to be moved from its present situation to the lot upon which the Hall is being built, which was recently acquired through the generosity of one of the Churchwomen of the Mission. When this is done, the Church will have a splendid and well-equipped property at Winnemucca.

On July 13, Rev. Ross Turman visited Lovelock and held his first service there. This is an agricultural district, but with adjacent mining territory, and appears one of the most favorable places for establishing a Mission. Occasional services have been held here for some years.

NOTES FROM THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Delegate to Cleveland.

The Executive Committee of the Diocesan Assembly has unanimously elected Mr. Colin M. Gair as its delegate to the Cleveland Convention. Mr. Gair has been often spoken of in these columns. He was President of the Assembly and Chairman of the Executive Committee at the time of the Los Angeles Convention last year. He is a man whom the Assembly is proud to have to represent it.

Juniors in Camp.

A number of the Juniors—thirty or more—are in camp for the month of July at Newport Beach, under the leadership of Mr. R. P. Guin. Daily services are held in a little chapel which has recently been acquired as part of the camp equipment. On Sundays the Holy Communion is celebrated by a visiting clergyman. The boys are carefully looked after in every way.

Church Attendance Campaign.

St. Luke's Senior Chapter, Long Beach, is conducting a campaign to build up the attendance at the Sunday evening service during July. The six active members have already increased the attendance from 50 to 200. The number aimed at is 250, which is the Church capacity. They will make the goal.

New Extension Chairman.

Mr. W. A. Holt, a comparatively recent acquisition to the Brotherhood, Director of St. John's Senior Chapter, Los Angeles, and advertising manager of a large department store, has been appointed Chairman of the Extension Committee. A campaign for the fall is being planned. Mr. Holt succeeds Mr. Lindsay, who was unable to assume the chairmanship.

Islam and Turkey.

Dr. Tracy, for forty-six years a missionary to Turkey, was the speaker at the Twenty-fifth Monthly Churchmen's Dinner on July 13th. He dealt particularly with the truths and the errors of the Mohammedan religion. That necessarily gave a new insight into the nature of the people. "Turkey's power is gone," he said. The terrible persecution of the Armenians, resulting in the death of some of his friends, touched him too deeply for words.

THE DEACONESS TRAINING SCHOOL OF THE PACIFIC.

St. Margaret's House, Berkeley, Cal.

The motto of the Deaconess Training School of the Pacific is, "Not to be ministered unto but to minister," and the School is endeavoring in every way possible to minister to the needs of the whole Church and especially to the Province of the Pacific. The School, as everybody knows, is our Western training center for Church workers and also provides a boarding home for women attending the University of California. But in addition to this form of ministry St. Margaret's House is now enabled to offer an opportunity for rest and recreation to the wives and daughters of our clergy since there is a room in the house kept for their entertainment. It is hoped that those who know of women who need this rest will communicate with the School so that a proper invitation may be sent. Also with the thought of helping women who are actively engaged in Church work, there will always be a welcome and only a small charge made for room and board.

Miss Edna Helen Maddock, U. C. 1915, of Duarte, California, who graduated from the Deaconess School last May, has just accepted a position offered her by Bishop Restarick in St. Elizabeth's School, Honolulu. Her work will be chiefly among the Chinese. This is the second of the graduates to go to Hawaii. Miss Roberta S. Caldwell went to the Island of Maui in 1912 and has been a most successful teacher and leader in Lahaina. Those who read the July number of the Pacific Churchman will remember that she is referred to as a Twentieth Century Saint, which apparently proves that the present-day saints are those who do the hardest kind of work and are equal to every difficult emergency, and whose thought is how they can best help others. In addition to her training in Berkeley, Miss Maddock spent a year in the New York Training School for Deaconesses. She expects to sail from San Francisco on August 23rd.

On June 13th the Executive Committee of the Board of Missions at the request of Bishop Roots of Hankow elected Miss Julia Elizabeth Prichard as a teacher to St. Hilda's School, Wuchang, China. Miss Prichard had been teaching for six years in the public schools of Cleveland, Ohio, before she came to California. Since last October she has been living in the Deaconess School and it was there that she met Deaconess Scott, who is in charge of St. Hilda's. Miss Scott spoke of the great need for more teachers for the Chinese girls and Miss Prichard responded at once to the appeal by offering herself. Miss Prichard has been recently visiting her sister, Mrs. Thomas Jenkins of Portland, who some years ago assisted her husband in his missionary work in Ketchikan, Alaska. Another sister was also for some years one of our missionary teachers in Ketchikan. Miss Prichard will sail from Vancouver on August 24th.

St. Margaret's House has had the pleasure again of entertaining Deaconess Knapp, Dean of the New York Training School for Deaconesses, who landed in San Francisco on June 26th. Deaconess Knapp had been traveling in the Philippines, China and Japan. She was accompanied by Miss Blanche E. Massé, one of Bishop Brent's workers in Sagada. Deaconess Knapp reported that the need for trained workers in the Orient was far greater now than ever and that the Church ought to provide and maintain more workers in every place.

A SERMON PREACHED BY REV. W. J. DIXON IN GRACE EPISCOPAL CHURCH, TUCSON, ARIZ., ON MOTHERS' DAY, MAY 14, 1916.

"Her children rise up and call her blessed."—Proverbs, 31:28.

Today has been set apart as Mothers' Day. By whom it was set apart I do not know. It is, however, widely recognized by the Churches of this country. It is not to be found in the Church's Calendar. We do, however, find there All Saints' Day. Perhaps it would have been fitting to designate All Saints' Day as Mothers' Day; for, though not all children at all times regard their mothers as saints, yet where is the man or the woman who does not think of his mother as a saint, or at least, as possessing many of the virtues which are associated with the idea of sainthood?

Now there are many kinds of mothers in the world, so many, that were one to attempt to enumerate them, he could scarcely make an end of it. Out of this great number I have selected five types; and of these I shall speak this morning.

They are as follows:

1. The Suffering Mother,
2. The Joyful Mother,
3. The Ambitious Mother,
4. The Worldly Mother,
5. The Christian Mother.

I shall speak first of

I. *The Suffering Mother.*

All mothers suffer. This is inevitable. There is the physical suffering incident to motherhood, the heroism of womankind in its willingness to go down into the valley of death in order that a new life may be given to the world. There are the weary days and anxious nights when the mother bends over her infant child, living with it and dying with it, suffering when it suffers and happy when it is well with it.

The vast majority of mothers are toilers. Markham's poem, "The Man with the Hoe" and Millet's celebrated painting, "The Angelus" are symbols of the great toiling masses of men and women the world over. Suffering is wrought into the very warp and woof of human life; and the mothers of the race bear the major part of the suffering. Among uncivilized peoples they are the burden bearers and their husbands are the lords of creation. Among civilized men the care of the home and the children makes toil and pain a part of the lot of most mothers.

But physical suffering is not the worst thing that many mothers have to bear. There are the blighted hopes and the unrequited love; the wayward daughter and the degenerate son; sometimes even the shame and disgrace of the gallows or the electric chair. When thus the mother's hopes vanish in a thick pall of darkness the only hope that is left is the glimmer of a life beyond the grave, where perhaps in the mercy of God a new opportunity may be offered for moral and spiritual regeneration.

In the great wars that have devastated this world since the beginnings of human life upon it, though the fathers have suffered and the brothers and sisters and wives and sweethearts have suffered, and though tens of thousands have died upon the battlefield, and of disease, yet the chief sufferers have always been the mothers, who sorrowfully yet gladly have given their sons as a sacrifice upon the altar of their country. They have mourned and wept; they have borne the cross in silence while their hearts were heavy with grief. A sword like that which pierced the heart of Mary has entered their own hearts, and when at length the strain has passed beyond human endurance and the cords of life have snapped asunder, their loved ones have laid them away to rest.

Suffering, if patiently and reverently borne, purifies and ennobles the soul. Our mothers are therefore the noblest and purest of mankind.

II. *The Joyful Mother.*

But we must not suppose that suffering constitutes the larger part of the life of the mother. In spite of the suffering which most, if not all, mothers endure, there falls to their lot more joy than sorrow. There is the joy of motherhood itself. A child has been borne into the world, and a corresponding joy has entered into the mother's heart. Therein is furnished an opportunity for the outflowing of the whole nature; and with the growth of the child the mother's own life is enriched and becomes more truly human, yes, and more truly divine; for what sight more divine does the world afford than the loving care of the mother for her child? Our holy religion must perforce go to the home for its terminology, in describing God's relation to men. God is our Father and we are His children. In the term, Fatherhood of God, there is also implied the idea of motherhood. The love of God to man has its closest analogue in the mother's love for her child. Toil and suffering are lightly borne, for they are the expression of love, and love is always at its best when it is expressing itself in deeds of self-sacrifice. Who will say that the mother is not repaid for her suffering in the love of her husband and children? A life of ease is not the life most worth living. It is indeed the life least worth living. The fullest and richest life is one of toil and self-sacrifice. This is the life most like that of Jesus Christ; and his was the noblest and richest life ever lived on earth.

There is the joy that comes into the mother's heart as she looks day by day upon the expanding life of her child,—the dawning of new faculties, the success in school and college, in business and professional life. There is the joy that enters the mother's heart when her children have reached the years of maturity and are able to understand her labors of love, and now with reverence and affection pour out, in return, upon her their heartfelt gratitude; for after all the thing in this world most worth having is not houses or lands or gold or position, but the fellowship of kindred souls, the love of those whom we love. God is Love. Love is the ultimate thing, the greatest good in the universe. No son or daughter of Adam possesses the power of love to the same degree as do our mothers; they are therefore the most richly endowed of all God's children.

III. *The Ambitious Mother.*

There are mothers whose love for their children sometimes blinds them to the rights of others. You remember how the mother of Zebedee's children, i. e. James and John, on one occasion asked our Lord whether, when He came to His kingdom, her two sons might not sit, one on His right hand, and the other on His left. She, like her countrymen, was looking for an earthly kingdom in which places of power and responsibility would be given to our Lord's favorites. In her request she forgot the rights even of St. Peter, to say nothing of those of the other apostles. So there are mothers, as there are fathers today, who would see their children advanced to positions of power and responsibility quite irrespective of their ability or the rights of others. Their love blinds them to the rights of others and to the defects of their own children. There are mothers also who are willing to sell their daughters, body and soul, to a degenerate libertine because he possesses a coronet, a distinguished name or vast wealth. Perhaps there are not many such, but such mothers are less human than the mothers of Ammon, who gave their babes as a sacrifice upon the fiery altar of Moloch. They are mothers who have forgotten God and have become worshippers of the gods of their world.

IV. *The Worldly Mother.*

The Ambitious Mother is one type of the worldly mother. The worldly mother is the one who is so deeply engrossed in things social, in the mere pleasures of life, that she forgets her duties as a mother. She forgets that her child is a precious gift of God, more precious than the gold of Arabia or the pearls of India. She forgets that the child is immortal, and that mere physical and intellectual well being are not enough, that the life of the spirit is the real life of the child.

There are thousands of mothers in this land who do not even teach their children to pray, who do not teach them to revere the name of God or to love Jesus Christ. Their children are relegated to the nursery, to the care of governesses and servants. They themselves are too busy with their multitudinous engagements to pay more than a passing attention to their children. Perhaps the mothers who thus treat their children are comparatively few, yet in the aggregate they are numerous. Nor does one need to go to the homes of the rich to find a state of things equally bad. In the homes of those of moderate circumstances, in the homes of those who toil for their bread, is found only too often this same worldly spirit. The material side of life is emphasized, the religious side is ignored. The children are sent to school or college, into the trades, into business, into the professions. They are fitted to earn a living but they grow up outside the Church. Sunday is to them a mere holiday. The worship of God in His holy temple is unknown. The example of the parents is against the development of the religious life of the child. Such children grow up imperfect men and women, half educated, half trained for the duties of life. The best things that life has to offer they know not of. This indictment is not true of the majority of mothers; for most mothers do their best to train their children in the things pertaining to the Kingdom of God; but there is a large minority of mothers who, themselves, forget God and who, consequently, fail to teach their children the things essential to their welfare, both in this world and in that which is to come.

V. *The Christian Mother.*

The Christian mother is the ideal mother. She bears her full share of the toil and pain and sorrows of life, and she does it uncomplainingly. Her joy as the mother of children is unspeakable. She loves God and so is capable of a more profound love for her children than those who love Him not. She is ambitious for the success of her children, but not at the expense of the rights of others. She is a woman of the world in the best sense of the word. In order to be a true mother of her children she cultivates her mind as well as her heart. She enters into the social life of the

community and is a benediction wherever she goes. She is true to her own ideals of life but tolerant of the opinions of others. She is a lover of her kind as well as of her children. She is interested in the social and political and religious questions of the day, and when any great question affecting the moral welfare of the community is before the public, she is always found on the side of truth and righteousness. Her home is her first consideration; it is never neglected for public affairs. She feels that the care of her home and the training of her children are the fundamental demands upon her time and her energies. Her example, as a prime factor, in the upbuilding of the moral and religious life of her children, is ever present with her. The parents' example in things religious is more subtle, more vital, more enduring than any other influence,—than the influence of teacher or minister, Sunday School or Church. These latter are essential to a well developed religious life, but the example and influence of the father and mother are, as a rule, the most fundamental things in determining the character of the child.

The Christian mother teaches her children to pray. Her religion is a practical thing. It is part of her life. It does not obtrude itself, but is an ever-present influence for good. She does not talk too much about religion. This soon palls on the minds of children. Her religion is a natural thing, an expression of life, of the life of the spirit, of her deepest nature.

The Christian mother is always scrupulous in her reverence for the truth. She abhors a lie. A falsehood spoken by a mother in the presence of her children may enter into the soul of a child and poison it and bear evil fruit throughout a thousand generations yet unborn.

The Christian mother loves her Church, and unless illness or unavoidable circumstances prevent, she is always in her place in God's house and takes part in public worship. Such mothers are not scarce; there are many of them in every community. They are the salt of the earth. We render them our homage and our love.

GIRLS' FRIENDLY SOCIETY

The Question Is Often Asked "What is the Girls' Friendly Society and for what does it stand?" A good reply is found in the Admission Service of the Society itself: "The Girls' Friendly Society is founded upon the idea of Christian sisterhood. It is a vast society within whose limits every member has a right to look for kindness, sympathy and help from every other member. It binds all together with cords of love."

It Is An Organization in other words, working under the Angelican communion, extending practically over the whole world, made up of women and girls who are pledged to maintain purity and who recognize the supreme importance of preventive work. In the now familiar phrase, the Girls' Friendly Society is a fence at the top of the cliff, which when strong enough and long enough will render unnecessary the ambulance corps below.

As to Its Methods, it brings the individual girl as early as the age of five into a society where the forces of religion, friendliness and sympathy are employed in her behalf and where she is given the opportunity of extending them to others.

Its Membership Is Composed of girls and young women of good character, irrespective of religious affiliations, grouped together under the leadership of associates of whom it is required that they be communicants of the Episcopal Church. The organization is that of Parochial Branches, into which the members are gathered for meetings, for classes, study, amusement and recreation. These Parochial Branches make up Diocesan organizations, which send representatives to the governing Council of the National body; the National body exists in co-operation with the parent society in England.

In the Endeavor to Fit the Girl for the World the Society does not forget its duty to make the world a more fit place for the girl to live in and so concerns itself with social, industrial and vocational problems, working in harmony with the Traveler's Aid, the Consumer's League, the Child Labor Committee, the Young Women's Christian Association and other organizations.

So Much for What the G. F. S. Claims to be, but in this busy modern world the question is asked, not what does the Society say or print about itself, but for what does it stand? How does it accomplish its stated objects? What visible, tangible good does it do in the various places where it is working?

In Eighteen States it Stands for Holiday Houses; situated on the sea, at the great lakes, in the mountains, on the rivers, they are the centers of happiness and health where last year 5,942 girls spent their vacations at a minimum of cost and a maximum of enjoyment. Two of them have in connection with them Rest Cottages for tired ones or invalids, perhaps recuperating from an operation. In Chicago the Girls' Friendly Society stands for an endowed bed in a hospital.

In Six Cities it Stands for Lodges, where self-supporting girls can find a home free of rules and restrictions, full of friendliness and managed on a self-supporting basis, which makes for self-respect and a spirit of co-operation.

In Six Cities it Stands for Rest and Lunch Rooms in down town districts, where busy girls can at a small cost get a hot and substantial meal or bring their own lunch and get coffee or tea.

To 145 Girls Commended From Europe last year it meant a friendly atmosphere and a personal welcome in a strange country.

To the Red Cross Society it meant a gift of $1,800.00 in money and numberless contributions, bandages, garments, etc.

To the Suffering Belgians it meant boxes of food, garments, knitted mufflers, mittens and other warm articles of clothing.

To the Missionary Work of the Church it meant gifts amounting to $13,994.33 and twenty-three of its members in the mission field.

In Various Parishes it Meant gifts for Parochial objects amounting to $19,190.05.

It Stood for Better Laws for Girls, for early Christmas shopping, for home interests and for $7,804.63 in gifts through its Social Service Work.

To the Wild People of the Philippine mountains it meant a home school, where twenty of their little daughters were taught Christian and American ideals; to at least one little former child slave in Manila it meant a happy home and education.

To the People of the North Carolina mountains it meant a trained nurse. To the girls in Vernal, Utah, it meant a social center in a Mormon atmosphere, and so on indefinitely.

These Visible Benefits are like the fruits of the tree; the unseen channels through which the life-giving sap flows, are the 767 branches of the Society, which, in sixty-seven dioceses make the work possible and the 286 bands of candidates, who are the guarantee for the future; while the strong roots of this great tree spring from the motto: "Bear ye one another's burdens and so fulfill the law of Christ."

The Girls' Friendly Society in America now numbers 48,630; that in the British Empire with its 200 Lodges and Homes of Rest in England, Scotland, Ireland, on the Continent, in Canada, South Africa, Ceylon, and Australia reports 417,000. Adding these figures makes a total of over 463,000 in the International Society, showing the Girls' Friendly Society in America to be about one-tenth of the whole. So, multiplying by ten all that has been said of the activities in this country, gives one a vision of what is being done by these nearly half a million women and girls, who are banded together to promote those best things, which should be an inspiration not only to the members of the Society itself, but which, it is hoped, may lead others to join its ranks and work for the cause of purity in localities where the great possibilities of the Girls' Friendly Society are yet unknown.

At the Central Office, 281 Fourth Avenue, New York City, further information will gladly be given and particulars as to organization, literature, departmental work, etc., obtained.

CATHEDRAL SPIRES, YOSEMITE

The Cathedral Spires are marvelously beautiful and strikingly suggestive of the solemn offices to which they have been dedicated. One pauses as if to hear the chimes from the cloud-wrapped belfry. They are to the right and almost east of the Cathedral Rocks. The Spire on the right is 2678 feet above the Valley floor, while the other one is 2579 feet above the river. Their distinctly columnar form is about 700 feet.

The Spires.

"No foot has pressed those stairways dizzy,
No hand has touched those silent bells;
No mortal sacristan there busy,
Silence alone the story tells.
Those aisles untrod, save by the spirits,
Whose mortal forms rest 'neath the sod;
They only have the power to hear its
Chimes of God." —*C. W. Kyle.*

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The Altar Day Service will be held on Monday August 7th, as the Feast of the Transfiguration falls this year on Sunday. The place and hour will be announced later by notice sent to Branch Secretaries.

How many women and girls in your parish never heard of the little blue box and the United Offering? What better service can you do than to tell them about it? You will be greatly helped by a little story called, "Never-Heard-Jane, now Have-Heard-Jane," which presents the United Offering in a very clear and attractive way. It may be used for a program meeting lasting about forty-five minutes or simply for distribution. Copies may be obtained from Mary Bosworth, 1523 Josephine Street, New Orleans, La., for ten cents. All proceeds go to the United Offering.

The Conference for Church Work was held at Cambridge, Mass., from June 23rd until July 8th. The Conference was the largest ever held at Cambridge, the registrations numbering 334; and, with 41 members of the Church Music School, which was conducted in connection with the Conference for Church Work, the total was 375,—an increase of nearly 100 from last year. Forty-five dioceses and missionary districts were represented, the largest delegation being from Massachusetts and the next from Pennsylvania,—and China, the Philippines, Cuba and Canada having representatives. California was represented by Mrs. Louis Monteagle. There were 17 study-courses, and 6 lecture courses, of which one—Bishop Brent's—was held in the evening in order that persons from the neighborhood might enjoy the privilege of hearing it. On several afternoons an hour was devoted to conferences on the Woman's Auxiliary, the Junior Auxiliary, the Girl's Friendly, and various Societies within the Church. The two missionary meetings on the Sunday evenings, one with Bishop Brent and one with Bishop Root, were a tremendous inspiration, throwing a light on the whole subject of missions and our relation to them. Exhibits of the Mission's House, Junior Auxiliary and Sunday School were shown. And pleasant excursions and means of recreation were provided by an efficient recreation committee. There was a wonderful spirit of fellowship, and a small boy who visited the Conference said, "This is the happiest crowd of people I ever saw." One can only give thanks for such a vivid picture as this Conference has shown of what the Kingdom of God is meant to be. And one can trace its spirit to the Early Eucharist which began each day at seven o'clock, the noon Intercessions, the outdoor Sunset Service, and Compline which closed the day at 9:15. The buildings used for the Conference were the Cambridge Theological School, and the Radcliffe College theatre and recitation rooms.

SARAH GILBERT JUDD.

A "dearly beloved wife,"
A devout Christian woman, and
A devoted friend and neighbor.

Fell "asleep in Jesus" in the Hospital of the Good Samaritan, June 9th, 1916 A. D., to "awake up" in Paradise.

Mrs. Judd was born in Thetford, Vermont, Nov. 15, 1831. She was one of five sisters and the third of the first four to marry clergymen.

Her parents, while she was yet a child, moved to Oberlin, Ohio, where her education was secured and where she graduated from the Literary Department of the University during the summer of 1851.

Soon after her graduation she became the principal of a young woman's school at Mercer, Pa.

On October 1, 1852, she was married at Mercer to Henderson Judd, a recent graduate of the same Oberlin University and became his assistant in a private school at Hartford, Ohio.

After the completion of his theological studies at Oberlin, for eleven years he ministered to Congregational Churches, with Mrs. Judd as his most useful helpmeet.

For reasons not necessarily to be given but satisfactory to himself, Mr. Judd transferred his ecclesiastical relations to the Protestant Episcopal Church in 1866, and though Mrs. Judd had been the loyal wife of a Puritan preacher, she as loyally and devotedly adopted the Churchmanship of her husband and for forty-nine years conscientiously stood by his side in serving the Lord of His own Church.

Mrs. Judd had early developed a special faculty for organizing Parochial Women's Auxiliaries: One in the Good Shepherd, Allegan, Michigan; another in Christ Church in Oberlin, her old home; another in Grace Church, Oak Park, Ill., and still another in St. Peter's Church, Chicago. Her success in St. Peter's, our home for six years before retiring to southern California, was remarkable, while Bishop Edsall was passing through the stages of Lay-Reader, Deacon and Priest of the same newly organized Parish.

Her connection with the same class of Church work in the Diocese of Los Angeles from its organization until infirmities of the flesh compelled her to retire from all efforts of the kind, are best known by those who have been so heartily co-operating with her.

As Sunday School and Bible Class teacher, she had a peculiar hold upon her scholars. During her earliest life in the Episcopal Church, she wrought out a Service for the Christian Year, which has been largely copied both in the Middle-Western Dioceses as well as in the Diocesan Sunday Schools of Los Angeles.

In our forty-nine Reminiscences, we find so much to bless God for giving us such an Help-meet from the first years of my ministerial life. H. J.

A MESSAGE FROM PARADISE.

What mean you by this weeping,
To break my very heart?
We both are in Christ's Keeping
And therefore can not part.
You there—I here—though severed,
We still in heart are one;
I only rest in Sunshine,
The shadows scarcely gone.
What if the clouds surround you?
You can the Brightness see;
'Tis only just a little way
That leads from you to me.
I was so very weary:
Surely you could not mourn
That I, a little sooner,
Should lay my burden down.
Then weep not—weep not, darling.
God wipes away all tears;
'Tis only just a little while,
Though you may call it years.

(ANONYMOUS.)

IN MEMORIAM.

Mrs. Irene Mary Morrin.

In the death of Mrs. Thomas Morrin, which occurred at her home in this city on the afternoon of July 18th, Grace Cathedral Auxiliary has lost a well beloved and valuable member, whose passing from us has made vacant a place that can never be quite filled.

When the Reverend D. J. Evans came as Rector to Grace Church Parish, one of his first cares was to establish a branch of the Woman's Auxiliary. In seeking for those best fitted for the responsible positions of "First Officers" he unerringly made choice of Mrs. Morrin for Secretary-Treasurer; later, when increasing membership required division of work, a Treasurer was chosen, leaving Mrs. Morrin still the Secretary, a position she filled with exemplary faithfulness until the close of the Auxiliary year, May, 1911, a duration of seven years—eventful years in the history of Grace Church and its branch of the Woman's Auxiliary. Throughout that time of stress and change the steadfast loyalty and patient hopefulness of Mrs. Morrin were a veritable fountain-head of strength and courage to her associates. Later, Mrs. Morrin served one term as Vice-President of the Auxiliary.

In the summer of 1910 Mrs. Morrin spent several months in Europe, acquiring meanwhile a fund of interesting information that was used unselfishly, on occasions, for the instruction and pleasure of her fellow-members.

An expert needle-worker, she stood ever ready to employ both her knowledge and skill when there was the need; in the yearly Lenten work, that was a joy to herself and where her presence was a guarantee of successful performance, no *one* member could leave a greater gap. Mrs. Morrin was also especially identified with Grace Chapter, Daughters of the King, of which she was one of the charter members and president for one term. She was equally loved in that organization and will be as deeply missed from it.

This brief note is not meant as a somber leave-taking of our friend, but rather as an outreaching of loving remembrance to one who in the new life beyond has without doubt gained that fulness of beauty and truth toward which her soul ever aspired. Let us think of her then, as one more friend added to that "choir invisible," while *we* here, rejoice in the memories of friendship and comradeship that she has left with us.

MRS. ALLAN B. EVANS,
Secretary, Grace Cathedral Auxiliary.
July 20, 1916.

THE AUXILIARY'S QUIET HOUR.

A little company of the Woman's Auxiliary met in the Chapel of the Missions House on Thursday, April 13, for our closing service of the season and for a Quiet Hour.

Bishop Lloyd has permitted that the words spoken to these few and taken down and transcribed by one of our helpers, should be printed as his message to the whole Auxiliary:

Discipleship: Prayer: Witness:

When I was asked to meet the officers of the Auxiliary today, it seemed to me that there was nothing we could do that would be so profitable as to get back to the very foundations of things, and call to mind the reason why we do it all.

The older we grow, the more I am persuaded that the reason the earth does not become civilized, the reason the Christ is kept waiting—in spite of devotion, in spite of effort, in spite of self-denials, in spite of the willingness of many to bear anything which will help—is that we cannot get away from the notion that the King's business may be done with man's methods. All the propagation of the Gospel, all our sermons to the people, the lifting up of Christ from the earth, every effort to show the Father, must be done in the ordinary ways of life. If we give our means to feed those who teach the Gospel, it is exactly as though having certain work to do, we performed our task. Yet we know, deep down in our hearts, that separated from Him we can do nothing. Doing without things—those things oftentimes that we ought to have—denying ourselves, is useless if He does not show us how, if He does not use it—it is all for nothing. Unless we can keep always in the Presence it will be impossible for Him to use our bodies—because the ideal of service is that we should keep our body so clean, and that we should keep ourselves so separated from the things that we are set on, that the Christ can use our bodies to do what He will and can do. That is what we meant just now, when we offered ourselves to be "a reasonable, holy and living sacrifice" unto Him; so that nothing could keep us from hearing His voice, so that nothing could keep us from His service, so that nothing might draw us from what He sees fit to lay upon us. That is away beyond anything we can do, to be able to look in His face and make Him know that, as far as He is able to help us, we want to be capable.

Before I came this morning, I had been looking over a program of the Laymen's Missionary Movement in Washington and saw the title of one of the subjects, "The Basis of Christian Service: Discipleship, Prayers, Witness." That is just what we want: First, Discipleship; second, Prayer; third, Witness. Isn't that just the thing we have heard all our lives, the thing we have been doing all our lives? Will you think I am wasting your time if I ask you to think of it again? For, after all, as the officers are, the Auxiliary is going to be, and I have often told you that public sentiment in the Church is slowly but surely changing the spirit of the times; and it is not the activity, not the constant thought, not the urgency of the Woman's Auxiliary, but that irresistible influence which silence exercises when one's life is consistent, which will tell. The women are going to form public sentiment in the Church, when it is formed. When people learn of your success, when people learn why God prospers you, when they realize that it is because Christ is there, then you will have the real influence which will mould public sentiment and make for action. It will be because the Auxiliary, by the pressure of the example of the life lived by Christ in God, has shown the people the root cause of all the troubles and difficulties and dangers. It is a splendid challenge. You want to get away from just *doing things*, into that kind of irresistible enthusiasm in which the doing of things is the only possible expression of the open evidence of joy.

What is the question of this Discipleship? What is Discipleship? I believe that the reason why today I am not able to do the part of a man whom Christ has called to His work in the way a man has a right to expect to do it, is because for so many years I have thought that discipleship meant *doing things*. I have not realized that to man Christ must give capacity, strength, wisdom, that the most awful of pagan superstitions is that of self-repression, the idea that we serve God by repressing self. It has twisted more beautiful lives than one would believe, for it makes people think that discipleship consists in killing natural impulses; that discipleship means fastings, prayer, preparations, retreats and times of silence; that discipleship means *doing things on this earth*. All these things are gymnastics, like going to school, like putting oneself into the hands of a fencing master and developing one's body in such a way as to be able to do certain things. It is not discipleship. Discipleship is really sitting at another man's feet in order that he may teach you. My disciple is the one who comes and sits down by me to find out what I think; who comes to me and lays bare his littlenesses and his aspiration and his estimates and his point of view, in order that they may be corrected by my judgment. A disciple is a person who follows another person in order to learn how to do what that person does, after he has found out why the other person does it. Those people that left their nets and went with Jesus were His disciples. What do you suppose they did it for? Did they change their manner of life, their way of doing things, their point of view, their relations to mankind, simply as marks of their piety; or did they let everything else go, in order that they might know the way this Man did things, be present whenever He was doing things, that they might be present with Him on the Mount? The one who has been taught by Jesus, the one who knows what it is that Jesus wants to do and what the things are that the Master has set His heart on, and what His final estimate of the outcome is, and how He is going to do it, is truly His disciple. And I believe the test of discipleship may easily be judged by the habit of going apart in order to find out,—not what Jesus would do if He were in New York (that is fascinating, but very misleading), but what we can find out concerning human relations in the light of the manner in which He acted and spoke in the days when He was in the flesh. There is plenty in the Gospels of the very teaching of Jesus to meet any sort of combination which human experience can bring us to, and it is sustaining, if we only had courage and steadfastness to find out that there is never any occasion for being fanatical or for contradicting the law of God or by leading anyone else to believe that in order to get into Heaven they must go through certain experiences and forms. That is pagan. What we want to do is to get clearly defined what a man is like, what his relationship is to things around him, and what he has to deal with, and how. This is discipleship, and can be accomplished only by Christ Himself. I

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have seen people, I have, myself, been so busy doing things that I was set to do in the name of Christ, that I have seemed to be lacking in sympathy for my fellow servant who was in trouble. I have been so busy doing things I am set to do in the name of Christ that I did not have time to be courteous to the person who wanted to know how. Don't you see the contradiction? It is not because we do not want to be like Him, it is because we don't know how; and we shall never know how until we have settled ourselves quietly at the feet of Jesus Christ, and learned from Him how He does the thing that we see Him do.

And so the only word I want you to keep is that discipleship is not *doing* things, that discipleship is not in acts of religion or anything we can do, that discipleship is in keeping ourselves in the attitude of learners. The discipleship of Jesus is keeping so near to Him that He will teach us what the things which give color to our lives actually are, that the value of the things, that the essential oneness of Himself and all of us in Him may become a real thing. John leaned on His bosom. Leaning on His bosom does not signify, but the tremendous fact is that Christ could have that kind of close friendship with a man who was trying to learn. You and I can do the same thing, if we can rise to the height to which St. John rose when he saw in his Master the revelation of God's image.

And this discipleship. I do not know how more clearly to define it unless it be this: that if I found a man who knew perfectly well how to do the best thing permitted, I would never want to leave him, but stay where I could hear him talk, and watch his face while he was talking, and observe him in his tasks, so that I might catch something of what that power is that drives him,—that I might be his disciple. And the Christ lets us do that. Living just our lives, breathing just our aspirations, longing for just the thing we know He longed for, He will teach us aright. If that is the basis on which our industry rests, once we can get to the conviction that we might as well be breaking things up as trying to do things without Him, we shall understand just what it means when a man is His disciple.

That is the rule, and if He will help us, we will not try to do anything until He shows us how. If He will help us we shall not form any opinion of badness until He has taught us. If He will help us we are going to forget that man ever did anything by himself, we are going to get into unity with Him.

* * * * *

The next thing is perfectly natural. Discipleship saves us from working about in a circle, from wasting our energy and enthusiasm, from supposing that God's purpose can be accomplished by the little things that you and I can do. And the next thing, the inevitable thing, is Prayer.

What does prayer mean? It means listening for Him to tell us.

I start out in the morning with a splendid day's work before me. I know just how it ought to be done. I have the thing to do it with, and the very first thing I find is that I am thinking what praise I am going to receive, how people will be impressed, and I forget that I am His disciple. Did you ever have the experience of seeing a wonderful thing in your hand spoiled because you handled it carelessly, the freshness and beauty of it destroyed because you did not know it was worth while to renew it? It is like a small child learning to walk—his legs are all right, but he doesn't know how to balance his body. When I begin to think I am essential to the task it is because I did not spend yesterday with Him. When I begin to take myself seriously, it is because I forget that He would talk with me about it, and so I try to work alone, and some one else is made to feel my superiority. Do you remember that servant who would not forgive his fellow? It was awful, wasn't it? But that is the spirit. So often one who is full of enthusiasm to help is entirely discouraged by the superiority of the other; one was foolish, and the other intelligent; one was clever, the other got in the way; one did the best he could, the other was incompetent—but they were both disciples. See, then, how essential it is that by getting between me and my task He shall shield me from myself. There is reason for me to have a conference with Him, isn't there? The time has come that I must go to Him and have Him tell me the most distressing and humiliating thing that mortals can hear, that I have been guilty of that strange fatuity which takes itself seriously, that thing which gets into all of us sometimes. The awful humiliation of it—it is like a maid-servant treating your friends with disrespect because you happen to be out of your drawing-room! In the necessity of talking with Him we have to get rid of that. The reason of our spiritual weakness is because we talk so much to Him, and won't hear what He has to say to us. We make so much clamor that He cannot tell us, "Be still, and know that I am God."

And so, in all our relations with Him, we must learn to listen; and in order to do that we may make as many acts of religion as we please, but don't let us call it discipline. Why do we fast? Is it for any reason in the world but that we may get more control over our body? It isn't simply that I may be hungry,—my Father doesn't want that. It is that I may be developed in such a way that I may be fit to come into His Presence. It is the difference between rational relaxation and the making of our body's comfort the whole thing. And in all the other things by which we discipline ourselves, they should be done with the idea that we must correct our thinking, our practice of our duty toward people, that we may get rid of the hardness which can wound what is weak and has no power to resist, in order that we may come where He is. And I believe the reason why the Sacrament of the Lord's Supper was given to us is just because these things I am talking about are intangible. There is so much that cannot be explained, that must be felt, and we must be in a certain condition of mind to feel it and appreciate others who feel it. It is like an experience I once had with a man who wanted to make an appointment to see me, and I could not make it at the hour he desired because I had to come back here for noon-day prayers. And when I told him this, he answered me almost with heat, "All right, you go on and pray, and I will go and attend to the King's business." Now, that man was speaking the truth, he was entirely right, but he was putting the emphasis in the wrong place. And so these vital things are made less significant, just because they are so intangible. The real fact is the food which Christ has supplied for us. The stupendous fact lies here; this is a perfectly new thing in life, life could not be sustained with anything the earth could provide, could but be fed on the Body and the Blood of Christ, the food the Father supplied to those with whom Christ shared His life. That is the supremest thing in the revelation. But who can grasp it? Therefore, He gave to us the elements Himself. He said, "Every time you break this Bread, it is a witness that My Life sustains your life; every time that you drink My Blood it is the witness that My Life in you shall spring up continually to refresh you." Therefore, all these things called acts of religion find their consummation at the Altar, and we must pray to the Christ, listen to what the Christ says, exercise ourselves that we may be fit to be taught by Him, and it will be our privilege to come to the Altar as we did this morning and take that strength which He offers. If I can only be fit to take the Lord's Supper, if I can only come and myself look into His face when I receive the blessed elements, if I can only come simply and not afraid, there is the Christ to give me my token, if I can only have the courage to let myself be out of sight and offer that token to my Father as a proof that my Master will stand for me. It all brings itself home to the spiritual relation which gives us all power that is in Heaven and in earth for the little task which perhaps for the moment means nothing more than this, gentleness in my own home, loving thought for others, that mercy which will be needed that the wretchedness of the earth may disappear from it and the earth be made sweet and a fit place to live in. And that will make us realize how we must not try to do things ourselves, that will make us His disciples, that will make us pray that we may be fit always to pray, constantly to watch that we may keep ourselves fit to receive the Holy Sacrament.

* * * * *

And now for a moment the last one of these three things. The discipleship recognized, the inevitableness of prayer admitted, the necessity of listening to Him, at last we come to the third—Witness.

This was what Paul meant when he said to those early Christians, "Ye are our epistles, read and known of all men." This is the answer. The people to whom he wrote had been mightily beset by those who said they were teaching nonsense, and they had argued and substituted many clever things, and had bewildered and puzzled their less learned brethren who said that Paul was not to be depended upon, that there was no reason in what he said, that he lacked all sense. And coming to Paul, they asked him, "What shall we say? How shall we answer?" And he replied, "Say nothing. Let them look at you. Ye are my witnesses." This is the basis of service. When people saw their lives, they did not need arguments.

In two weeks from now we are going to rejoice in the revelation of the Resurrection. We are His witnesses. Will people be relieved of the necessity of making arguments about the Resurrection after they have seen us, or not? Could we be what we are without the Resurrection? If we were not risen in Him, could we be what we are? Prove to me that it could not have happened, and I have failed to be His witness. The saddest evidence of our lack of faith is the number of people who have written solemn books to prove that Christ never rose from the dead. The most solemn witness to the Church's failure to do what it was intended to do is the number of people who doubt this fact. And only those who have kept the faith, who have fought the good fight, will know on Easter morning that He is risen indeed. What is the

reason? It is two thousand years since that power has been sweeping the earth, and today many have forgotten. "Ye are my epistles, known and read of all men." *Witness*—the basis of service. Our life is the proof of our message, our life the test of the value of what we were sent to show, our life the answer to questions, our life the hope to those in darkness.

And you can see the practicalness of it. The only way a man could come to know the Father was to see a man live as His Father would live, showing something a man could not conceive, giving a new starting point, a new basis for estimates. This could not have been done except in terms of human life, mortal human life, and in the performance of a mortal's duty in a mortal's way towards humans, in order that people might see how the thing which they are able to do would be done if it were perfectly performed and exactly adapted to the purpose for which it was intended. The Blessed One never expected any one to learn that revelation by things said, but rather by human acts to interpret the Father. The understanding of what the Father is has to be shown to humans, because "Ye are my witnesses—witnesses to the uttermost ends of the earth." This was the last thing He said before He went back to His glory. You are going to do what I have done in you, be My witnesses, to make people understand what their Father is like by showing them how their Father would live.

The basis of service:—*Witness*. I bring you that with the greater joy because I do not believe there is any joy in service so long as we are tempted to use that word responsibility. What is the connection? The thinking that the saving of the earth is dependent upon something we can do, and we feel that we must do it to the uttermost; but we become so absorbed in the doing that we forget that we are His witnesses. *He* is going to do it. Our business is to be His witnesses, and so long as we use the term responsibility and think of things in terms and forms, we are likely to clean forget that that is not the way the Father would have done it. And so I want to emphasize this last word. My business is to be His witness. His promise is that He will do it. I think if I could once get that fact completely, if I could only get it that way, nothing could keep me from doing while I lived. Nothing would be so entrancing as to do what He sent me to do, because I would catch some of the wonderful color of it, and my heart would sing for joy all the time, because I would know it could not fail—and that just because I am not responsible. I believe that the surest test of faithful service is that joy is in it. There is no such thing as faithful service if a person is depressed and unhappy and miserable, because service should fill us with joy. I am His witness. If I do not bear His witness everything is useless. If I cannot get that, that I am His witness, who is responsible?

I will find in bearing witness that I cannot leave off from my task. Sleeping and waking, I shall be at it all my time. I shall go to sleep in order that I may be refreshed for the waking time when I shall perform it. All I have to do is to make people see how beautiful my Father is by looking at me. If we could do this by helping one another, we would have nothing but the best to give.

And so I leave these three thoughts with you: We must be, first, His disciples; next, we should be always going to Him by prayer, by making ourselves fit for the sacrifice; and, then, the last, see that the service we are doing bears witness to the truth of what He said. The life we live, the witness, the power of Him to do what He promised and our ability to declare the fulfilment of His promise that He would never leave us or forsake us, are our hope. The fact of its being my duty to bear witness for Him is the limit of my service, and the responsibility for the way the day goes is His, and my enthusiasm for service is going to be just in proportion. I have earned a high privilege—the honor is in being permitted to serve Him.

THE MEXICAN MENACE.

The most demoralizing influence in Mexico, so far as California and the Pacific Coast are concerned, is the vice and gambling resort maintained at Tia Juana under the sanction of the de facto government. This is just across the line from San Diego and is attended by thousands of people every day who go to bet on the races and at the other gambling resorts and houses of vice. Certain newspapers are spreading the evil all over the Pacific Coast. The menace must be stopped or serious consequences will follow. Perhaps the war which impends between the United States and Mexico may mean the closing of the border.

There is a concerted movement on foot to get the United States government to take action in this matter. There is now before Congress a bill (H. R. 18949), which seeks to prevent the nullification of State laws against gambling by prohibiting the interstate dissemination of information about racing or other forms of gambling. Every church ought at once to urge its representative in Congress to vote for this measure. Let every church member act now.

It would also be well to take action urging the President of the United States to close the border at Tia Juana to all persons, inasmuch as the de facto government in Mexico is practically partner in the resort and does nothing to curb its viciousness. It is a most important matter and ought not to be overlooked by any church. Now is the time to make a practical application of the Gospel in stopping an intrenched evil which practically nullifies our anti-racetrack gambling laws.

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WE SHOULD EAT MORE DRIED FRUIT.

In these days when preparedness and economy are being preached from every side, Professor M. E. Jaffa, Consulting Nutrition Expert of the California State Board of Health, calls attention to the high food value of dried fruits. During the coming winter, the fruits which are now ripening will be of great value in their dried form and should be eaten in much larger quantities.

Dried figs, apples, raisins, apricots, prunes and dates are wholesome foods which build tissue and yield energy. The chief nutritive element in dried fruits generally is sugar, which is the most easily digested and assimilated of all the carbohydrates. Since sugar is one of the most important factors in producing muscular energy for the body, the high nutritive value of dried fruits must be well appreciated. Raisins, prunes and apples are particularly high in sugar, and according to Professor Jaffa, these form an ideal portion of the diet.

The salts and organic acids found in dried fruits also have hygienic and medicinal value and the mineral ingredients are most important. Professor Jaffa says that it matters not whether it was instinct or knowledge that led man to combine nuts and fruit,—the result is a happy one.

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LITERATURE OF THE DAY

The Man and His Money. Robert Boggs. Broadway Publishing Co, New York. $1.50.

There is certainly a good deal of power in this book and it is utilized to show the deteriorating influences, the sordid unappeasable lust for money exercises upon the character. The preface deals with the horrible cruelties of the old convict lease system, and the opening chapter contains an example of the treatment men received under that system, but one could wish the author had been less graphic. The convict so brutally used turns out to be innocent and the book is the story of his after career. There is any amount of incident, of the sort that generates thrills and starts, and as that seems to be the desire of up-to-date novel readers, the book may be commended to their attention and the offering of perfect immunity from disappointment.

Liberty and Loyalty. Twin Watchwords of the Catholic Position. A Charge by Bishop Hall of Vermont. Longmans.

Like all the Bishop's deliverances, calm, reasoned and judicial, and well worthy to be marked, learned and digested by those clergy, of all schools and shades of belief, who have a fancy for being a law unto themselves. He reviews most of the vexed questions of the day, and there really seems no way of escape from his conclusions but rebellion.

H. H.

THE CLERGYMEN'S MUTUAL INSURANCE LEAGUE.

There are some things that I never could understand, and one of them is why the clergy generally are not members of this society. The obligation is so little, and the benefit so great: two dollars when a member dies, and the money drops plump into the lap of the widow and children. No rebates nor discounts, but twice as many dollars as there are members, and usually where the money is most sorely needed. I have been a member almost from the beginning, and putting aside the thought of the benefit that may come to my family when I am gone, as I look back I can see no two dollars I have paid more cheerfully nor which afford me more satisfaction in the retrospect than those that have gone to the family of a brother departed, "the fatherless children and widows," who, too often, are left "desolate and oppressed." Any clergyman in good health, and not over forty years of age, is eligible, and now, brethren, is a good time to send in your application to the Rev. Edwin B. Rice, secretary, 212 North Fulton Avenue, Mount Vernon, New York. Though I have never found it necessary to do so yet, if the occasion had arisen, I would not have hesitated to pay the two dollars from the Communion Alms, which the canon says shall be "applied by the minister to such pious and charitable uses as shall by him be thought fit." If there is a more "pious and charitable use" than to send two dollars occasionally to the family of some of our clergy when the head is taken away, I don't know what it is.

WILLIAM WELLES HOLLEY.

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IMPORTANT ANNOUNCEMENT.

New Sunday School Lessons.

The General Board of Religious Education after a year's test in a number of schools has arranged for the issuance of "The Christian Nurture Series," which it is hoped will be ready for use in September. Already Teachers' Manuals for three courses are in hand. No. 1 (Part 1 of "Church Pathways"), entitled "The Fatherhood of God" for the youngest pupils of 4 to 5 years, and Nos. 7 and 8 for ages 10 to 12 under the titles: "Hearing God Speak: (No. 7) Through the Christian Seasons"; (No. 8) "Through Church Worship and Membership." These and all the series as soon as issued may be obtained (40 cents each net), of the Bureau of Information and Supply, 1217 Sacramento Street, San Francisco.

The following is a general description of the Christian Nurture Series:

The Christian Nurture Series provides lesson material for the application of the Standard Curriculum.

With the proposal to add training in Devotional Life, Church Loyalty, Christian Service, and Memory Work to the so-called "Bible Teaching," it became evident that the General Board must take the initiative in preparing suitable material to put the Curriculum into action. The five strands of nurture cannot be merely thrown together as subjects, a little section of each in each lesson, unrelated to the other elements of the lesson. Each strand of the teaching must be wound in at the suitable place and in an appropriate degree, preserving the balance of the single lesson. The proportion of each cannot be mechanically measured off, but must be dictated by the life-characteristics of each age period of the child. Year must build on year, relying on what has gone before.

It was equally evident in working out this idea, that the greater attention must be given to the teacher. Guidance for the teacher was more imperative than material for the pupil. The new lessons must begin as a teacher's handbook.

Again, it was clear that considerable experiment with a relatively fluid material was desirable before it should be hardened into final form. It was easier to work in this way if the emphasis was placed on guidance for the teacher rather than material for the pupil.

Furthermore, the material for each age needed to be shaped by those experienced in dealing with respective ages, and it was believed that the upper stories of the structure might wisely wait until plans for the lower stories had been firmly established.

These convictions led to the following action: A sub-committee of the Parochial Department of the Board was appointed to take general charge of the undertaking. This committee appointed two groups of specialists, a Primary Council and a Junior Council, to construct the schedules and lessons for these two important departments of the school. The general lines which these schedules were to follow were laid down by the committee. The Primary Council constructed a series of lessons for six years and the Junior Council a series for five years. These lessons were designed to make a careful sequence, not merely within each grade, but in the advance from year to year.

The material, prepared in type-written form and manifolded, was then allowed to go out for experimental use among some seven hundred classes. In many cases the teachers of these classes were then brought together for conference, and criticisms were secured from them as to the adaptability of the lessons. On the basis of these criticisms the material has been re-written, with numerous changes, and is printed in this "trial edition."

Eleven Courses are provided. These Courses cover the grades from the Kindergarten to the end of the Junior period.

There is so much diversity in grading in various schools that no attempt has been made to state where the Primary material ends and the Junior begins. Each school is asked to determine this point for itself. The courses are therefore numbered with Roman numerals from 1 to 11. The dividing line between the Primary and the Junior would probably be 5 or 6.

COURSE.	PUPIL'S AGE.
I. The Fatherhood of God, Part I	4- 5
II. The Fatherhood of God, Part II	5- 6
III. Trust in God	6- 7
IV. Man's Response (*Christian Application of the Ten Commandments.*)	7- 8
V. God with Man (*Building toward Catechism Ideas.*)	8- 9
VI. God's Great Family	9-10
VII. Hearing God Speak through the Christian Seasons (*A Study of the Christian Year in the Light of Bible Stories as a Guide to the Religious Life.*)	10-11
VIII. Hearing God Speak through Church Worship and Membership (*A Training in Reverence and Loyalty with the Aid of Stories from the Old Testament and the Apocrypha.*)	11-12
IX. Hearing God Speak through the Life of Our Lord (*A Study of the Life of Our Lord that the pupil may know and follow Him.*)	12-13
X. Hearing God Speak through the Long Life of the Church (*A Study of the Connections that run through the Ages uniting the Apostolic Church with the Parish Church of the pupil.*)	13-14
XI. Hearing God Speak through the Spread of the Church's Message (*A Study of how the Church is fulfilling Her Responsibilities and carrying the Message of Christ to the Whole World.*)	14-15

In all of these years, Scripture material is used, yet the aim is not so much to produce competent Bible students as to mould the child toward an effective use of his religious life in the Church. In due time the General Board intends to build a schedule for the Senior Department and for Graduate Work, carrying forward and developing the ideas of the organic progress of teaching and training.

THE "FIVE-FOLD PLAN"

A continuous feature of this new series is that known as the five-fold plan, with which all those who use the Standard Curriculum are familiar. The five-fold plan means the weaving together into each course of five fundamental elements of religious training, or five different strands of teaching material, viz.: (1) Informational Material; (2) Memory Work; (3) Church Loyalty; (4) Devotional Life; (5) Christian Service. These two strands are so intertwined that each lesson in the course exhibits several, if not all, of them. Each kind of material is in itself continuous and progressive. Thus the child's life is built out along the five great experiences, facts, formulae, significance of the Church, inner life with God, helpfulness to others. These are the standard elements of true nurture in the Christian life.

MONTHLY BULLETIN OF THE BUREAU OF INFORMATION AND SUPPLY.

Diocesan House, 1217 Sacramento St., San Francisco. Telephone Franklin 341

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"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

"Some World Circuit Saunterings" by Bishop Nichols. $2.00.

The Voice Eternal and The What and Why of the Emmanuel Movement, by T. Parker Boyd. $1.00 each.